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The AMERICAN FRIEND

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The Lord God Reigneth

THE Churches bear witness to all mankind that the world is in God's hands. His purpose may be thwarted and delayed, but it cannot be finally frustrated. This is the meaning of history which forbids despair or surrender to the fascinating belief in power as a solvent of human trouble.

War, being a consequence of the disregard of God, is not inevitable if man will turn to Him in repentance and obey His law. There is, then, no irresistible tide that is carrying man to destruction. Nothing is impossible with God.

While we know that wars sometimes arise from immediate causes which Christians seem unable to influence, we need not work blindly or alone. We are laborers together with God, Who in Christ has given us the way of overcoming demonic forces in history. Through the Churches, working together under His power, a fellowship is being developed which rises above those barriers of race, color, class, and nation that now set men against each other in conflict.

Every person has a place in the Divine purpose. Created by God in His image, the object of His redeeming love in Christ, he must be free to respond to God's calling. God is not indifferent to misery or deaf to human prayer and aspiration. By accepting His Gospel, men will find forgiveness for all their sins and receive power to transform their relations with their fellow men.

Herein lies our hope and the ground of all our striving. It is required of us that we be faithful and obedient. The event is with God. Thus every man may serve the cause of peace, confident that — no matter what happens — he is neither lost nor futile, for the Lord God Omnipotent reigneth.

From the World Council of Churches

The Realness of God

Roy H. Wollam

The Practice of Peace

Editorial

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The Devotional Life . . .

A Page of Personal Helps

GOD'S GUIDANCE

If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. Psalm 139: 9, 10.

Why does man seek God? Because in a sense he cannot help it—his soul is "polarized" toward God. There is a "Magnetic North" in his life. Man is born spiritually incomplete, but he has a sense of where completeness may be found. Man can be lost, in fact, he *is* lost generally, but he has a sense of direction, although he may not follow it.

The Chinese have a proverb which says, "There are five points to the compass: North, South, East and West are four of them. The fifth point is *where you are.*" A compass has no meaning unless it helps one to find himself in relation to his surroundings. The inner urge to find and follow the will of God has value only in the measure that one surrenders his life—and follows.

The Psalmist had known the life of confusion. He had known what it means to be lost. Then he found that sure sense of "the Presence" from which he could not wholly escape. The first twelve verses of Psalm 139 is a classic in devotional literature. It is the discovery of a light that no darkness can quench. It is the experience of inner assurance which no outward confusion can dispel.

One may stand on the upper deck of an ocean liner during a storm, and looking every direction he sees only miles and miles of watery waste. High waves with "mad caps" froth in unfriendliness. At such a moment he may have a sense of being lost in a vast desert of water, but there is something which winds and waves cannot destroy. They cannot even touch it, that is the polar attraction which trembles on the point of the ship's compass. The ship is not lost, because the magnetic north is guiding it.

What if that were not true! What if a man should lose faith in a God whose love and care persist through every disturbance. Even when men are wicked they, in a sober moment, know that they are "off the beam." They know that right is right and they have a sense of "ought." The spirit of God has not forsaken. He still whispers to men, to lost men, asking them to come "home" to find the norm of their hearts in him.

Even though one does not, through prayer, get an immediate answer to all vexing problems, it brings a sense of assurance to know that the temporary storm does not destroy the reality of light and guidance. The very patience in which we are called to face and solve problems is a part of self-building. It is the climate which persists in spite of bad weather. On the other side of the storm, we may discover, not that we *found* the answer to our problems, but that we *have become* the answer.

When perplexity and lostness settle upon one he is likely to become panicky. No help ever came from a spiritual panic. At that moment silence, relaxation, worship, may restore one to a sense of poise and trust.

The science of guidance is being developed to a high degree. No longer do heavy fogs completely stop traffic. Invisible beams create pathways across the sky, for airplanes, and radar, or similar systems promise guidance in darkness as dependable as noon day light. It seems almost like prophecy to quote, "I will guide thee with mine eye."

No device of science has yet equalled the mystery of the inner guidance of a homing pigeon or of migrating birds and animals. Beyond the mystery of the homing pigeon is the heart of a boy, away from home, who says, "I will arise and go to my father." The migrating bird flies accurately, though he knows not why. The returning boy has a sense of "ought." Probably language reveals no greater truth about man than the words, "I ought." It puts duty in one's life—faithfulness to an inner guide. Without it civilization would not have been possible, for the story of civilized progress is the story of men who have said, "We ought."

Yet how personal, how intimate is this guide. Our real problem is our lack of sensitiveness, and sensitiveness is dulled when we fail to follow the light. The New Testament exhorts us to "train for the spiritual life."

Those who have experience with boats or larger craft on the sea know that a compass becomes inaccurate. This may be due to several causes. Often it is due to the nearness of certain metals that affect the magnetism of the compass needle. The compass has to be made true. "Truing the Compass" is a common expression.

Is it not like that with our own lives? We find a sense of direction in our time of silence or prayer. We leave the room of worship with an inner assurance and deep joy, but in the days following the affairs of life and the business of making a living lead us from the guidance we sensed only a few days ago. We need again to retreat and find ourselves. The compass needs truing. Small and trivial things tend to deflect us from our course. The inward "drawing of the divine" tugs at our wayward hearts. We can surrender to it or we can resist and thereby make dull the inner sense of direction.

How does God guide us? We shall give that question attention in the next issue.

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Editorial . . .

A Martyr of Peace

DEATH on the frontiers of good will has come to Count Folke Bernadotte of Sweden. Although it is tragic, his martyrdom may stir the hearts and minds of men in a way which his life could not have done. He certainly knew the hazard involved in his attempt to work between bitter foes in the Holy Land. He accepted that danger, confident in the fundamental principles of peace. He paid the price—in Jerusalem. One can hear again the voice of One who loved this country and its capitol, "O Jerusalem, Jerusalem, thou that stonest the prophets . . ." Jerusalem is by no means alone in such guilt, but it symbolizes the blindness in which all centers of power are, in varying measures, caught.

Count Bernadotte has worked closely with Friends in various missions of good will. His sister, Elsa Cedergren, is a member of Friends in Sweden. For Friends it is as if we had lost a member of the family. We have lost one whose spiritual concern transcended membership. Because he lived and finally gave his life on the frontiers of good will, the boundary of a new order of men has been advanced.

Roads from Amsterdam

THE World Council of Churches has been established and the founding assembly has adjourned. The year 1948 will mark a juncture in Christian history, not because of what the World Council of Churches has done, externally, but because it came fully into existence as a witness to a deep hunger for unity in the Christian Church. The Council is still very largely in the exploratory stage of development.

The significance of the World Council of Churches will be not alone in its action on great world issues, but also in its progress toward the self-fulfillment of the Church. The prayer of Christ "that they might be one" has laid an inescapable duty on "the churches" to discover in terms of their relationships what "the Church" really *is*. It is strange that nearly two thousand years elapsed between that prayer and the response at Amsterdam. The prayer has not been answered fully. This is only the beginning.

Where this beginning will lead depends not so much on what happens at the headquarters of the World Council in Geneva, but on what happens where local churches touch each other in their communities. There is no reason to expect or desire a complete surrender of identity on the part of denominations and an absorption into one organizational unit. The next step in the progress toward unity is to recognize *what has already happened*, namely, the existence, here and now, of the idea that denominations are in some sense "branches" of the Church. Hardly can one find a denomination of consequence in the Protestant fold which calls itself *the Church*, to the exclusion of all others.

To know whether this movement, called "ecumenical," is genuine we must see it rise from the roots of the denominations. In reality Amsterdam has not gone nearly so far, in a sense of oneness and understanding, as have many local neighborhood churches in America that do not discuss their differences, but practice their sense of fellowship in Christ. Amsterdam symbolizes in organization on the world level what has already happened in spirit in many communities on the local level. In other words, unity is not being forced "from the top down." It can be recognized or developed in whatever measure local churches and denominations want to do so.

Now, however, is a good time for communities to take a new look at themselves from the viewpoint of their church life. The literature of the Amsterdam sessions is now available and may offer an outline of thought and discussion. (See the column on literature in the following pages.) Those local churches which, by practice, have helped to produce Amsterdam should see and evaluate the work of their years.

Prayer for the United Nations

MANY people in the world, especially fathers and mothers, may be undergoing very personal problems, not because of what is happening in the home neighborhood, but because of what is happening in Berlin. Foreign Affairs sometimes affect one's inner spiritual life more than the misbehavior of a next door neighbor. Such is the inter-twined life of the world.

Since personal and world problems are so closely related the church must include in its concern such world affairs as affect life everywhere. Not alone should those concerns include the tensions in Berlin, but they should also include world assemblies which may ease those tensions. The General Assembly of the United Nations, now meeting in Paris, should call forth our prayers that the united gains made by its very formation shall not be lost. The call to prayer has been issued with a special emphasis on World Order Day, October 24.

The World Council of Churches having ended its sessions, our attention on the world level now should move toward Paris and the United Nations. No one has a moral right to say that war is inevitable. The statement on the cover page of this issue, from the World Council of Churches is to the point. It is equally true that war will not be prevented merely by expecting peace. Faith and action must rise from our prayer life.

To pray for the United Nations Assembly is not

to endorse it as an adequate organization. It is far from perfect, but it represents and embodies the gains in a long, painful search for world cooperation. Weak as it is, it stands on the line between relative peace and war. Pray for the peace of the world.

The Practice of Peace

IT is not difficult to accept peace as a concept for world affairs. In fact, it is quite easy to *believe* in peace, especially on a large scale, but difficult to *practice* it in one's immediate environment. Too often the devotees, the enthusiasts for "advanced" ideas in the area of peace, among nations or races, become the centers of misunderstanding and conflict among their neighbors.

What, indeed, is the *peace testimony* about which Friends are concerned? Is it not a way of life and discipline in which one tries to practice creative fellowship with his neighbors? There is always danger that when one finds himself unable to make good on that peace "front," he may meet his frustration by an "escape" to a form of "radicalism" that might better be called individualism. He tends to seek a battle line, and thereby over-simplifies his position. He finds a kind of comfort and inner unity of spirit. He may find peace of a kind with himself. From that time on his engagements with persons whom he has accepted as opponents become "black" and "white" in their clarity. He has left the discipline of the group where patience and loving kindness are the prime requisites of peace.

It is possible, on the other hand, for one who wants to be accepted by his neighbors and to avoid the discomfort of tensions to "escape" to conservatism. He thereby finds life quite tolerable, for he has escaped the pain of thinking, and the courage that it takes to work for an ideal. He floats along with the popular tides of opinion.

Neither extreme is necessary. There is probably no position one can take in which there are no tensions, but those tensions can become the tensions of personal and group growth, rather than the tensions of conflict. One may take into widely varied groups his ideals and hold to them, but expect light *from* his neighbors and expect to reciprocate so that each person finds a fulfilment of life. Being less than perfect one cannot always make it work, but he can live on a frontier which is basic to a peaceful world.

No group discipline offers a peace without tensions. It does offer a fellowship in which creation can take place. Assertion of the ego is always simpler, to begin with, but the end thereof are the ways of conflict. To love one's neighbor, as Jesus taught, is not to love members of an "enemy" nation or of another race alone, it is to love equally the one next door who disagrees. That often makes peace difficult. Probably none of us feels that he has really followed it fully and successfully.

Peace therefore is not an ultimate and finished pattern for human relations, in which there are no problems, it is rather a means, a method, a creative fellowship in which peace is at work. Peace, in practice, is a process. It is not a finished paradise.

God Giveth the Increase

SOME sage has said, "Cast your bread upon the waters and it will return to you after many days —buttered." Does this version of the words in Ecclesiastes press a happy idea too far? As worldly wisdom goes, it is promising a great deal to say that one receives again all that he gives, but to say that he receives interest—as on a time deposit—sounds absurd.

Yet Jesus fulfilled (completed) the words from Ecclesiastes in saying that "good measure, pressed down, shaken together and running over shall men give (in return for giving) into your bosom." Is there a principle in spiritual life which defies a balanced equation? When, in the long reach of the years, as the books are "balanced" do they show a "profit" on the side of right and truth? Is there an increment in spiritual service? There is!

When one works whole heartedly for a good cause only to see it end in apparent defeat he may find such faith difficult. One may throw his life into work for a sane and temperate world only to see "repeal" introduce an era of unprecedented drinking. He may spend his years with the forces of peace, trying to prevent a threatened holocaust of hatred only to see his efforts end in a fiery defeat. What then? Can he truthfully say it is final defeat?

No, never! Not for one who holds the Christian faith. In the great economy of God, goodness, righteousness and truth never end on the scrap heap. When men do the will of God they can pray in faith, "Establish thou the work of our hands; yea, the work of our hands, establish thou it." To that prayer God has responded in advance.

The Scripture does not exhort us to cast bread on the water *because* it will return with interest. We are called to do right *because* it is right—to be careless of *personal* profit. For one with that faith it is a joyous reward just to know that "there shall never be one lost good," as Browning put it. Returns on spiritual service cannot be reduced to the schedule of a calendar or the exactness of an interest chart.

They who try, but fail, to prevent a threatened war leave an accumulating fund of peace-mindedness that over-arches the war years. The *good sense* that precedes temporary defeat is more clearly seen when the orgy of *nonsense* passes. Goodwill is luminous and will shine through the darkest night.

Let us therefore be faithful and earnest, casting bread upon the waters, for it will return in God's good time and, in the homely figure of speech, it will be "buttered." God giveth the increase.

Is God Very Real to You?

By Roy Hiram Wollam

IT is reported that one of William James' readers once wrote to him for the answers to some questions. Among them was one which read, "Is God very real to you?" At this time when organized, evangelical Christianity is concerned about bringing new and enriched life to the growing memberships, it would be helpful for each person to try to answer that same question for himself.

The answers would be many and varied. They would range all the way from an enthusiastic affirmation to the other extreme of a positive no. When the lamented Rufus Jones wrote even of his boyhood days in their old New England home he told of his sense of God's reality in words like these, "God was as real to me as was my Aunt Peace," and Aunt Peace lived as a member of his own family.

Some have testified to fleeting glimpses of God in what we call life's most dramatic moments. Under the stress of some great emergency they have said that He seemed real. Out of the tragic experiences of war came men who felt that He appeared in a moment of unusual danger or when death seemed imminent. They described such experiences while on a life raft or in a sinking ship or perhaps as they parachuted from a plane high in the sky. Certainly, the value and the validity of these reports would have different meaning to different people but, to the average person, there is no vividness about his experience of God's reality. He would say, as did the young freshman in college, that "God to him was just one great big blur."

Nor does this mean that any considerable number of persons are atheists. Belief in the existence of some kind of a Supreme Being is a common heritage and possession of the American people. A sheer atheistic interpretation of life is rather difficult to find. There is, however, a vast difference between the acceptance of God as a fact and the finding of a personal faith which lays hold of his wisdom and his power. It is entirely possible to repeat the opening sentence of the Apostles' Creed and at the same time feel the wistfulness of the ancient when he cried, "O that I knew where I might find Him."

Hindrances to Personal Faith

The reason God is so vague or nonexistent, as a factor in personal life, would certainly give considerable space to the fact that there is widespread confusion in our thinking as to what His Presence really means. The idea of "being religious" is ofttimes accepted as a synonym for the experience of reality. It is important to note that on one occasion Paul faced an audience which he described as being very religious, yet he was led to tell them about the God whom he, himself, had found.

Some have assumed that a vivid experience of God could be passed on from one generation to another. That is, it could be handed down like an heirloom from father to son, or from a mother to daughter. Some one has made a wise suggestion to this group that has trusted in an inherited faith, "What you have inherited from your fathers you must first earn for yourselves before you can call it yours."

At times, reality has been confused with some kind of theological interpretation. Many persons, however, whose lives have been spiritually sterile and devoid of the lucious fruits of the Spirit, have been able to recite what is known as orthodox theology. While on the other hand there have been those who were unable to offer satisfactory theological explanations of their faith, yet were loyal disciples with burning hearts. The desirability of knowing sound, basic truth is receiving, more recently, a belated emphasis. Yet that knowledge never becomes a substitute for a personal experience of God.

The student, who is just being introduced to the college laboratory, sometimes becomes discouraged about having a vivid Christian faith because of a feeling that science and religion are mutually exclusive. He has not yet been impressed with the fact that both religion and science are a search for truth. The one uses the test tube and all the gadgets of the laboratory while the other uses the instruments of the spirit. We know them as prayer, meditation, devotion, the Word of God as revealed in the Scriptures, and the voice of the Spirit who can and will speak to the condition of every person.

There is a large sector of organized Christianity which has confused personal faith with membership in the church and the rituals it observes. To them, the church is just another organization and occupies no position of priority either in thought or action. It is well to recall that the Society of Friends, which has furnished dynamic world leadership both in the field of spiritual worship and social vision, has never recognized the validity of form, sacrament, or liturgy as an aid in the quest for reality.

After all other causes for the vagueness of God to the average person have been recounted, there is one other important cause that should not be overlooked. The mention of it involves the use of that ugly word we know as "sin." Recognition must be given to physiological and emotional disturbances and all the maladjustments that affect the spirit, yet the factor of plain, human sin cannot be disregarded in any honest discussion of a vivid sense of the presence of God. Sin and guilt are real and formidable barriers to a satisfying fellowship.

The Search for Reality

When the ancient one cried, "my soul is athirst for God," he spoke for people throughout the ages. It would seem that their numbers are on the increase. Religious racketeers of almost every kind and class have ridden into prominence on the wings of that desire for a radiant faith. The cults and emotional groups have promised their followers that they could find God as a personal factor in everyday life. With the skepticism that has grown so rapidly about the ultimate value of material satisfactions has come a revival of spiritual longings. Nor is that quest for God confined merely to the ignorant and the dispossessed. Every level of society has its full quota of those who have set out, sometimes in unique and unfamiliar ways, to satisfy that spiritual hunger. Many honest persons have been lured into strange surroundings where the personal elements of the Christian faith are stressed and dramatized. These facts should be a warning as well as a guide and an inspiration to organized Christianity as it projects its programs into the future.

The cry of "back to God" can no longer be dismissed as the raving of some emotional evangelist. Responsible and thoughful people in widely differ-

ent fields are unanimous in the feeling that the development of a personal faith is a "must" and should be given a position of top priority on the agenda of the Church. While the outmoded patterns of mass evangelism are viewed with suspicion, if not complete distrust, there is substantial agreement that God must become a determining factor in individual life. Those who diagnose the world's ills say in one great chorus that moral and spiritual disintegration underlie all the other perplexing problems, whether economic, political or social.

Those who find optimism for the future join with Sorokin in pinning their hopes to the recovery of the values of the Spirit. When Arnold Toynbee makes suggestions as to what we shall do to be saved, he emphasizes, as by far his most important proposal, "putting the secular superstructure back on religious foundations." That New World, around which cluster the high hopes of humanity if it is to be the kind of world for which we have prayed, presupposes the recovery of personal faith and a realization of God's immediacy that transcends mere profession or form or theological accuracy. It is inseparably connected with persons who have a definite sense of a Living and Guiding Presence.

Evangelical Christianity has proclaimed, both in theory and practice, that it is possible to find for one's self that God is real. Let Henry Ward Beecher tell what happened to him. It was a lovely morning in the springtime. He was walking alone in the woods on the hills overlooking the Ohio river when, as he reported, "it pleased God to reveal to my wandering soul the idea that it was His nature to love a man in his sins for the sake of helping him out of them—and when I found that Jesus Christ had such a disposition, I felt that I had found a God." Then he went on to describe the joy of the new experience that was his, but felt inadequate to express his praise for the revelation of such a nature as that in the Lord Jesus Christ. Some such experience as this one just described, which serves as a prelude to the faithful "Practice of the Presence of God," points toward the answer of the world's desperate need and the solution of its otherwise unsoluable problems. It is the clue to new and enriched life within the churches. It will permit any person to answer the pertinent question which was put to William James in our opening sentence and enable him to say, "Yes God is *very* real to me."

Review of Iowa Yearly Meeting Sessions

THE Eighty-Sixth Assembly of the Iowa Yearly Meeting of Friends met in the Yearly Meeting house in Oskaloosa for its business sessions and meetings for worship. The Monday evening meeting was under the direction of the Yearly Meeting on Ministry and Oversight. At this time Merrill M. Coffin of California Yearly Meeting brought a challenging keynote message from Psalm 100:2 entitled, "Serve the Lord with Gladness." He pointed out that in spite of hot weather, for which Iowa Yearly Meeting is noted, circumstances, and problems, it is our privilege to come to Him with gladness. "Gladness, which many are seeking, is not worked up, but is the gift of God. He gives it in answer to prayer, pardon, and complete consecration; then He fills."

The regular business sessions began on Tuesday morning at ten o'clock. Those serving the Yearly Meeting as clerks were Roy S. Williams presiding clerk; Cora M. Mattison, recording clerk; Orval H. Cox, reading clerk; and Richard P. Newby, announcing clerk.

The report of the Pastoral and Evangelistic Committee told of the lease of the new sound film, *Beyond Our Own,* which will be used in the Meetings throughout the Yearly Meeting. One of the outstanding goals for the coming year is the establishment of a Family Altar Prayer League for the encouragement of family worship in the home.

In the report of the trustees of White's Institute, it was stated that there are now nineteen boys in the Quakerdale Home, including two Negroes and one Indian lad. "Spiritual Rearmament" was the subject of Merrill Coffin's Tuesday evening evangelistic message. He stated that the church needs to arouse herself through four imperatives; "I ought, I can, I will, and I have strengthened myself in the Lord."

Under the direction of the Christian Education Committee, Raoul C. Calkins, president of the Iowa Inter-Church Council, spoke on "The Christian Education Program." He said, "There is nothing more important in this world than to influence people through Christian truth." "The Sunday School teacher," he stated, "has missed the goal unless he or she teaches for a definite decision in the life of the pupil." He also emphasized the family as the true unit in Christian education.

Charles A. Beals, Yearly Meeting superintendent for the past three years, gave his final report before leaving the Yearly Meeting to become pastor of the First Friends church in Portland, Oregon. Leslie Shaffer of Philadelphia spoke at the Wednesday morning devotional hour on the subject of "Worship." He based his thoughts on a statement of the Archbishop of York in which he said, "Worship is the purging of the conscience by the holiness of God; the feeding of the mind on the truth of God; the stirring of the heart by the love of God; and the dedication of the will to the purposes of God."

In the report of the Stewardship Committee it was announced that Perry Hayden of Tecumseh, Michigan will visit eight communities in Iowa during the month of September, showing his film, *God is My Landlord,* and bringing his tithing message.

Of unusual interest, in connection with the Peace and Service Committee report, was a talk by Margaret Stanley of Oskaloosa, who returned home recently from China where she has worked with a hospital unit of the American Friends Service Committee.

There were two meetings during the Wednesday evening session. The Men's Extension Movement gathered in Spencer Memorial Chapel, with Wallace G. Jackson of Earlham presiding. Harold Bacon of Liberty, chairman of the Camp Improvement Committee, told of the work completed thus far at the new Friends camp grounds near Pine Lake State Park at Eldorado. The grounds were purchased about a year ago, and will provide an especially beautiful camp site for the buildings which are soon to be constructed. A budget of $12,000 was approved for the coming year.

The Women's Missionary Union met in the Yearly Meeting house with Athena Mortimer of Grinnell presiding. Ruth Kellum, missionary to Africa for many years, gave the message of the evening. The newly elected officers for the coming year are Fleda Hadley, New Providence, president; Della Day, Oskaloosa, vice president; Esther Figgins, Mt. Pleasant, secretary; and Blanche Conover, Lynnville, treasurer.

On Thusday morning, under the di

rection of the Committee on Public Morals, Virgil C. Finnell, national chairman of the Prohibition Party, spoke pointedly about honestly facing the liquor problem. "If we would solve the problem, he said, "we must educate, agitate, legislate, and administrate—and administration is the fundamental thing."

Upon the recommendation of the Committee on Training and Recording of Ministers, Wayne Hargrave was recorded as a minister of the gospel; Arthold Latham, Hugh Barrett and Naomi Olson will remain under the care and instruction of the Committee for another year.

The annual report of the American Friends Board of Missions disclosed that one of the largest missionary parties in Friends' missionary history is being sent out in September to the Friends African Mission in Kenya Colony, East Africa. The party of fifteen includes Ersal and Helen Kindel and family of Minneapolis, Minnesota, and Leonard and Edith Wines and family of Friendswood, Texas, formerly pastors in Iowa. Everett and Ruth Kellum spoke earnestly of their work in Africa and pointed out some of the problems faced in the work today. Everett Kellum emphasized, "If the church at home does not continue to reach out, it will die."

"The Unchanging Christ," was the subject of the Thursday evening message by Merrill Coffin. "Our Lord," he said, "is still the same in His love for sinning men; He is still the same in power, grace and in His invitation, 'Come unto Me.' He is still the same in purity, goodness, and in His demands and expectation for the lives of His followers today. He is still the same in what He can see in the most unlikely and sinful; the same in His condemnation of sin and wrong; and still the same in His demand for a holy people."

On Friday, Cecil E. Hinshaw, president of William Penn College, in his annual report announced his resignation as president of the College, effective June 1, 1949. He has served as president of the College for the last five years.

The young people of the Yearly Meeting assembled for their annual banquet on Friday evening with one hundred and five attending. Two of the important goals of the Young Friends Board for the coming year are the holding of the Young Friends Conference at the Pine Lake Camp site, and the support of a native mission teacher on the African field. In his evening message to the young people, Merrill Coffin spoke on "How to Know God's Will for Your Life." In his challenging way he made it clear that God stands by with chart and compass to help bring each life to its highest usefulness. Following the message four young people came forward to an altar of prayer to receive Christ as their personal Saviour.

As Friends of Iowa Yearly Meeting came together again, their hearts were warmed in the presence of the living Saviour. They were challenged to seek wisdom from the Heavenly Father "that giveth to all men liberally and upbraideth not," as they face the problems and the tasks of the days ahead."

LEWIS D. SAVAGE, Minister
Le Grande Friends Meeting

Reflections On Young Friends Retreat from Ommen, Holland

THE International Young Friends Retreat was the joyful culmination of two years of dreaming and working on the part of the tiny group of Dutch Young Friends. It was in the minds and hearts of these people that the idea of holding the Retreat was born and, under their tireless efforts, that the plans were actually made and executed. They had hoped for an attendance of eighty, but several, (especially from Germany) did not get to come. Twelve countries were represented when all attenders had arrived—representing Europe and North America, with one from the new East Africa Yearly Meeting. Saturday, July 17, was the day of gathering for the Retreat at Eerde School in a lovely rural setting near the town of Ommen, Holland. Saturday evening was a time of fun and fellowship. Then the Retreat began in earnest on Sunday morning with the meeting for worship in the great parlor of the castle which was built in 1715. There were the massive fireplace, the high ceiling with a great chandelier, and the tapestries and paintings on the walls to occupy the mind which might stray from worship. But there was more worshiping than straying, for God's presence was evident.

A day to day account of the events at the Retreat might not prove very exciting. Neither would a summary of its discussions and conclusions. But these are, after all, not the significant features of a gathering. The plan of the Retreat and the scheduled sessions were the setting—a sort of framework—in which God might act. The Retreat was not the final goal of our meeting; it was simply the opportunity for something to happen, something divine. Probably everyone came to the gathering with great expectations.

The gathering had not been in progress long when, perhaps, its most severe test arose. Five people had been asked to give twenty-minute "introductions" to the great themes which were to guide the first few days of meeting. A message on "Peace and War" was to be presented by a Young Friend from Germany. Due to the late arrival of some baggage, the message had to be given (read) in German rather than English, the official language, and laboriously translated during the pause after each paragraph. Due to a misunderstanding, the message was more than an hour long, instead of twenty minutes. It turned out to be a wearisome task to listen to paragraphs of involved philosophical German, alternating with impromptu translations into English. The hour grew late, the method of presentation was tiresome, and the meeting was adjourned before the end of the message—an unhappy, but perhaps unavoidable procedure. Definite disagreement on the part of some with the apparent meaning of the message only complicated matters. Language barriers may have contributed a little to the unhappy situation, but the great achievement was that it was resolved. The English translation finally arrived, was carefully revised, and then read to the assembly on a later day by an English-speaking Friend. Immediately the worth of the message became more evident. Far more important than the message of the "introduction" was the spirit of Christian love which swept away all tensions and all incipient divisions, leaving a great sense of peace in the hearts of all. It was not the half-hearted peace of inactivity, of lifelessness; but the peace of accord between active, differing minds and consecrated hearts.

A large share of the time at the Retreat was spent in the discussion of social, economic, and political problems—as well as spiritual problems. Perhaps the most obvious conclusion reached, though not formally voiced, was that there could be no conclusion. We were not a group of experts, and even had we been we might have done

little better in reaching satisfying solutions. Perhaps, however, it was best that we were not experts. For we looked at problems through the eyes of the "common man," and thought in terms of possible solutions from his viewpoint. If we found any hint of solution to the world's problems, even tentative answers to the questions of human life, any beginning of satisfaction for the needs of mankind, if we reached any conclusion at all, it was this: We can do something about the world's problems and needs only as we begin with ourselves. Out of our personal relation to God can come a a kind and quality of life in which problems will be solved and which can become the basis of doing something about the needs of mankind. It was not a thrilling conclusion, not a new one, but it was sobering. It seemed genuine, practical, real, down-to-earth — some place for us all to begin. Divinely guided lives may not be an adequate *immediate* answer to the world's needs, but they provide the only ultimate answer.

If there was any high spiritual note struck at the Retreat, it was surely the note of joy. The first message, delivered by Aton van der Wissel, a Dutch college student, dealt with the theme of the Retreat, "Does God Speak to Us Any More?" He does speak, said Anton. But it does no good unless we respond. So the question becomes, "Do we love God?" It is true that "only through God can the world recover," he said, but "God can help only by winning each heart personally. For this he has no other means than his love." To respond and surrender to this love is the essence of utter joy. "Let us know that experiencing God means joy! If there is anything to be preached, it is the message of joy!" So challenging was this thought of joy that it was incorporated into the closing sentences of the epistle prepared near the end of the Retreat and read in final form at the closing session.

We began and ended with joy!—the joy of one who, like St. Francis, has "run away to God." In the souls of such people lie the only seeds which can grow into any ultimate and basic solutions to the needs of mankind.

HAROLD SMUCK

RELIEF CLOTHING COLLECTION

The first clothing collection directed by the Richmond Office of the American Friends Service Committee will be made on October 20. Contributions may be brought to Quaker Hill. For further information write to Quaker Hill, or phone Richmond 53164.

DON'T FORGET PALESTINE TRAGEDY!

News from Ram Allah

The Boys School bustles with activity. First of all, the Red Cross set up an office in the building. Many come there with letters and packages for relatives whom they cannot reach in any other way. Whenever the office is closed, we receive people at the house, i. e., Grant Hall. The manager of the Palestine Branch of the International Red Cross has a room in Grant Hall and eats breakfast with us when he is here.

In addition to the Red Cross we have the American Consulate. So many people came asking us to help them get in touch with the Consulate that we persuaded them to send a man out to Ram Allah once or twice a week to take care of American citizens in this district. Now that the Consulate has been moved to Haifa, we have no way of communicating with the Consul, mail service not being available.

The big thing that is going on now is the hospital. The Egyptians have brought in a great deal of equipment and set up a good hospital in the main building. The study hall is full of beds as well as the big dormitory. There are one hundred beds in that building, besides the thirty beds in the recreation house. They have an operating theater in one of the class rooms. The sight of any wounded person is touching, but when we see so many wounded who are not soldiers, trained for modern warfare, but peasants who love their land and who have gone out with whatever weapon they could find, it almost breaks your heart. Women and children as well as men are brought in.

We had a brief call from Daniel Oliver the other day, just before the end of the truce. He had come down hoping to have a chance to talk with Arab leaders and Shertok and others of the Jewish side. He had seen King Abdullah on the way over but was unable to see any leaders in Jerusalem. It is impossible for anyone to realize how separate the two communities are and how restricted communications are. We were extremely disappointed that we did not see either James Vail or Harold Evans on their brief trip to Palestine.

When the Truce ended things were simply terrible, as fighting began again. The refugee situation is frightful. When Lydda and Ramleh were taken, there began a pitiful stream of poverty-stricken people coming to Ram Allah for refuge. Many died of thirst on the way. Others were killed when over-loaded trucks collided in the night, or overturned when speeding. You can possibly imagine the condition of those brought to us as a result of such horror. It almost seemed as though the dead were the fortunate ones—arms cut off, babies with their scalps peeled off, horrible head wounds, fractures and bruises!

When in history has there been such a treatment of whole populations? The Arabs were lined up and robbed of all their belongings by professional pickpockets before they were allowed to leave their captured villages. Bracelets were stripped off the arms of girls, babies searched for hidden valuables, young and old alike robbed and left destitute—even though they were civilians and had never borne arms.

The Girls School grounds are overflowing with refugees, under the trees and everywhere. The class room building (Whittier Hall) is full. We have a family of thirty-six women and girls who are the daughters, daughters-in-law, and grandchildren of an old Moslem and his wife who are both here. The younger men have either been killed or taken by the Jews. They are all in one of the class rooms in Whittier Hall, except the old patriarch himself, for we keep the house for women and children only. There are about 100 women in the building. One night we had about 500 people in the house and grounds. A baby boy was born today in the coat closet opposite the kindergarten room. This place was chosen by the mother because it was "private." One of the women refugees living in the home economics cottage made a dress to put on the new-born child from an old silk undervest.

Shall we dare to hope for the opening of schools in any near future? Shall we remain a hospital? Shall we become an orphanage for the hundreds of homeless children? What is in the future we can only ask at the moment and pray for guidance, trusting that you will help us in all the ways you can.

Address Ram Allah Mission Members, c/o Hotel Philadelphia, Amman, Transjordan.

Christianity implies stewardship. We are traitors to its first principles if we hold that there can be lawful tenancy of wealth, except as a sacred trust for the service of our fellows. Let us open our houses more freely, and use our gardens or carriages for tired mothers and little children. Let us gather working people around us, not merely in our school, or at lectures, or public meetings, but at our fireside, and meet them, not as superior beings, but as members of one family.

JOHN WILHELM ROWNTREE
English Friend (1868-1905)

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Report of the World Council of Churches, in session at Amsterdam. By the American Committee for the World Council of Churches, 297 Fourth Avenue, New York 10, New York, 25c. Here are duplicated in good, legible print the historic discussions and the message of the first assembly of the World Council of Churches. There is no need to guess or depend on hearsay as to the nature and view of those sessions. Order from the above address, for group or personal study and information.

Bear Ye Witness, a pageant given before the united society of Friends women at their twenty-second general conference in Poughkeepsie, New York, on May 5. Published in volume form at 60c.

The art of pageantry is hard; the art of poetry is harder. Dorothy Mumford Williams is first of all a poet, whose verses are strong with the integrity of the rugged spirit; they sing with her own music and speak with her own imagery of individual vision. Here she uses her true, lovely poetry to the end of evoking history, of realizing great moments in the spirit's life, of showing the metal of the women of the Friends who felt the call: *Bear ye Witness!* There is much incidental history—fine insight into John Donne, creation of the England of Elizabeth, evocation of the pathos and greatness of pioneering in a new world. There is strong projection, in lyric chorus and in dramatic monologue or dialogue, of Margaret Fell, Mary Dyer, Mary Fisher, Elizabeth Fry, Annie Edgerton, till they become torches of the spirit burning in the night of the past. Seen as a pageant, as it should be in many Friends' gatherings, it will exemplify the fine art of pageantry. Read as poetry, as it should be by all Friends, it will delight heart and senses and strengthen mind and spirit. Here is a true sense of the destiny of God implicit in Nature and in Man:

"Where is the river, rising in far hills,
That stagnant broods, heeding no ocean pull,
The spring that trembles not in daffodils . . .
Then you and I would not Christ's vision see
Holding our flame against eternity."

There is a renaissance in the spirit of Friends, that is infusing the fine arts with a new flame of the spirit. This is one of the evidences: it says, *Bear Ye Witness.*

E. Merrill Root

Pathways of Peace by Leslie Eisan, Brethern Publishing House, $2.50, 474 pages. The subtitle "A History of the Civilian Public Service Program Administered by the Brethern Service Committee" is an accurate statement of the contents of this book. Those who were in C.P.S. and those who, for any reason, wish to study the peace testimony and the relation of Christians to the State will find this book of interest. The author is quite objective in assessing the values of C.P.S. and the witness of the men who took part. The experiences of the Brethern in this field are closely parallel to those of the Friends.

Wm. Merton Scott

From Our Readers

A TRIBUTE

Editor, The American Friend:

To my surprise, Rufus M. Jones, the missionary, teacher, and friend of my heart passed away. With deep sorrow I bear the loss. With deeper faith I yet believe in him strongly—in his life and work. Evermore, I think, his spirit will be with us wherever we realize his radiant ideal as much as we can and serve both God and man as he did.

The first time when I came to know him was while I read his *Inner Life* in a library. I retreated to Haverford and remained with him in *The Luminous Trail* during the year of 1916-1917. Since then our friendship has grown and I read the New Testament with better understanding in his light. He convinced me anew how to love Jesus as if he and I were at Canton together, re-thinking for a long time.

The last time when I was with him was in the middle of September, 1947, while I visited our Alma Mater, Haverford. He looked well and happy and he took me around with so much vigor, enlightenment, and affection that I felt comforted like a child with renewed assurances. I thought and wished then that he would live yet through several more decades.

Now he has gone. We do miss him so much. I know he would say: "You are my betters. Carry on." Let us who stay behind respond with enriched love and determination to the Call to *What Is Vital.*

Yours sincerely,

J. Usang Ly,
Chairman, Friends' Centre in Shanghai

NEW CHILDREN'S WORKER AND EDITOR

Olaf Hanson

For several years the Board on Christian Education has looked forward to the time when a well-trained children's worker might be employed for writing and counseling in the office and for periods of field work within the Various Yearly Meetings. With the reorganization of the editorial work, following the resignation of Lillian White Shepard, plans were made in this direction.

After several months of searching for the right person, Miss Olaf Hanson has now been employed for this position on the staff. She will write the material for the *Penn Primary* and *Penn Junior Children's Teachers,* and give other editorial service for children and their teachers. In addition, she will serve as secretary of the Children's Department and will be available for field work as the way opens for it.

Miss Hanson has a degree in Elementary Education from Ohio State University, another in Religious Education from a Baptist Missionary Training School, and a Master's degree from Hartford's School of Religious Education.

She brings to her work several years of rich teaching experience in weekday schools of religious education. Her summers have been largely spent teaching in laboratory schools for teachers of religion. Recently she has been writing for the *International Journal of Religious Education* and various children's publications.

The Board feels very fortunate to have found a person so well qualified to take the new position of Children's Work Secretary and Editor.

Left to right: Vernon Riley, Ken Harvey, Janet Kelsey, Waneta Throckmorton, Marylin Cox, Robert Cox, John Compton, Gene Jeffery, Thomas Jones.

BACK CREEK OBSERVANCE

Despite the name, Back Creek isn't *back*, it's out in *front* in the present news of Indiana Yearly Meeting.

It all began when Joseph Winslow, born in North Carolina in 1777, claimed land along this creek in 1829. The creek soon carried his name, but was changed by his request to Back Creek, in memory of that stream in North Carolina. Meetings of Friends were first held in his cabin. Nathan Morris was the first minister. Settling in the neighborhood at the time were Eli and Polly Overman, Ephraim, Silas and Reuben Overman, Isaac Elliott, Charles Baldwin, John Thomas and others.

New Garden Quarterly Meeting in Wayne County directed in 1833 that a regular meeting for worship be established. In 1838, they set up Back Creek Monthly Meeting.

In 1839, a committee was named to provide a meetinghouse and, in 1841, the first meeting was held in it. Charles Osborn sat at the head of the Meeting and preached the first sermon. The planks in the building had cost $100!

After Northern Quarterly Meeting was set up by Indiana Yearly Meeting in 1841, the Quarterly Meeting occasions were great affairs with non-Quaker crowds so noisy and commercial that Friends took their Quarterly Meeting sessions to Fairmount. Later the name was changed to Fairmount Quarterly Meeting.

The "Subscription School" near-by was erected by Friends. The children attended mid-week meeting. "Prepare for Meeting" was the word from the teacher which prepared formal lines of little Quakers, marching to the meetinghouse to sit in a body and join their assembled parents in worship. When prayer was offered they all stood up and turned their backs to the gallery. Standing, they gave recognition to God and, with their backs to the gallery, they indicated the Quaker idea that the one who prayed was not to be reverenced. After recesses the schoolmaster, without a bell, would call "Books! Books! Books!"

For the moment the recent occasion of Back Creek calls us back to our history, but on this day of observance it was also forward for this Meeting. Alterations and redecoration, as well as new dining facilities in the basement, made this occasion a dedication of building and people as Back Creek moves forward.

Vernon Riley is minister of the Meeting. Thomas E. Jones and John Compton were visiting ministers and speakers.

Back Creek Meetinghouse

TRUTH

Truth is the light of God's own face,
Which brightens most the darkest place;
The flash of Truth breaks through despair
To free man's hope, imprisoned there.
Even in the hour of darkest doubt
Truth's radiant promise casts fear out:
Hold high the Truth—until its ray
Turns all your darkness into day.

Not where you live, but what you are,
Shapes what you see, both near and far;
Your landscape, under cloud or blue,
Is what it is because of you.
Open the windows of your soul,
Let truth flood in and take control;
Roll up fear's shades about your heart,
And Truth will heal your inmost part.

AVERY D. WEAGE

OUR CHURCH

One can hear God in music, for he speaks
In bird songs and in lovely melodies;
And one can find His work in all of these:
Sunrise, sunset, starlight, white mountain peaks,
Green valleys, ocean waves, slow country creeks.
At any time and place, the heart that sees
Can pierce the worldly veil to mysteries:
For God is found wherever one heart seeks.

But this is God's own home, this temple we
Have built to hold His presence. Reverently,
Beneath His roof, between His walls, we rest.
It seems to me that God is everywhere,
But we must slowly search Him out; while here
He waits for us to enter and be blessed.

FLETA NEWLIN

HOW THE MISSION GROWS

Know Your Five Years Meeting

In the September 16 issue of THE AMERICAN FRIEND, the beginnings of the mission work of Friends, even before the formation of the Five Years Meeting, were noted. In this issue, we want to point out how it has grown.

As a result of Friends' activities, we have today in East Africa a total membership of the Society of Friends of 20,475, with an average weekly attendance of 29,080 in twenty different Monthly Meetings. We must not, however, give the impression that regular Sunday morning meetings have large congregations because these twenty Monthly Meetings are subdivided into about four hundred congregations. Sometimes they meet in buildings, but more frequently they meet out under the trees in congregations of fifty to two hundrd each. In connection with the Meetings, there are 428 schools with an enrollment of 32,779.

Last year we spent from America a total of $19,000 for Africa. The Friends Meetings there gave a total of approximately $9,000 towards their own support. School fees amounted to about $19,600 and the government support to Friends for education was $54,800.

Our present staff of missionaries has been increased this summer by the sending of eight additional workers during the month of September, making a total staff of missionaries of eighteen on our field in East Africa.

In Cuba, the eight Monthly Meetings are supplemented by nine other congregations. The total membership of all these Meetings is 604, while the average total weekly attendance is 1400. Although there are fewer Friends' schools in Cuba than in Africa, there being only eight in Cuba, yet it is in Cuba that we have the largest single school which is the Friends' School at Holguin with over four hundred students enrolled during the year. In all of our eight schools there is a total enrollment of 1169, which produces an income of $59,000 a year. Both the schools at Holguin and Banes are secondary as well as primary and prepare the students for the National University in Havana.

Jamaica has twelve Monthly Meetings, with six other congregations, in which there is a total of 972 members with an average weekly attendance of 1,143. The fifteen schools there, all elementary except two, have a total enrollment of over 1300 and pay in fees over $69,000 a year.

In Mexico, the situation is quite different. Laws and customs there have very materially reduced both the number of Meetings and schools. There are only four Monthly Meetings and one additional congregation. In these five groups there are 261 members, but the average total weekly attendance is only about half the number of members. In one sense, we should say that we have no schools at all, although Maria Castillo has been continuing a school which was organized by Friends years ago in Matehuala. The enrollment there is about one hundred.

The religious situation in Palestine has always been difficult. We have only one small Meeting there, with a membership of about one hundred. The strong feature of the Friends' work in Palestine has been the influence of the two schools at Ram Allah where, before the outbreak of the strife within the country, the enrollment was approximately 420, with an income from the schools of about $68,000, as compared to an expenditure from this country of $6,579.

In a later issue we shall give other facts showing the growth of missions in both home and foreign areas.

A NEW PARADE

By OLIVER M. FRAZER

The nations of the earth were gathered together in two opposing groups. The leaders of these nations were proceeding on the theory that they were irreconcilable enemies; that deadly military combat was inevitable; that "cold war" was only the prelude to shooting and bombing war. Philosophers, ministers of the churches, commentators and military leaders were justifying the war as the lesser of two evils. The war-spirit was abroad in the earth; the very air seemed to be charged with conflict; calm thinking and consideration were relegated to the winds of base accusation and murderous hatred.

Both groups were prepared for any eventuality. They were set for instant action. Both sides had immense stockpiles of atom bombs; bombing planes were poised for swift and awful devastation. The high commands were on tiptoe watching for the fatal spark which would start the great conflagration. Both sides claimed to be in the right and were appealing to the god of battles for victory.

Suddenly there was a report which seemed to come out of the sultry air like a flash of lightning, that a night bombing attack was imminent. It was evident that undeclared war had begun. A call to arms went out from both high commands simultaneously.

Then I saw a world-startling demonstration. Such action and such news were never seen or heard in the world before. Radios and loud speakers were in action. Men were seen standing like statues reading blazing headlines in special issues of the daily papers. Then I saw young men marching in vast numbers, in great parades in the cities and hamlets of the world. They were of military age from all nations of the opposing groups. Banners were floating in every breeze under heaven; the cry was passed like a mighty chorus from voice to voice around the world: *"The day of young men has come!!"*

Their manifesto was published and proclaimed throughout the world: "We, the young men of the world of military age send forth this manifesto and make this declaration to the leaders and war-makers of the nations: 'We, the young men of the world have every reason to be friends, and no reason whatever to be enemies. As young men we have the God-given right to live. We are not afraid to die, but we can serve our day and generation better alive than dead. The older men who make war can, if they will, make peace. Since they do not make peace we, the young men of the world, refuse to obey the present call to arms. We refuse to take part in the mass destruction of innocent men and women and helpless children. We, therefore, utterly oppose all war and all preparation for war. As young men we cannot engage in the insanity of mutual murder. We, the young men of the world, are prepared to wage battle against disease, ignorance, misunderstanding, and positively to spend our physical and mental energy in developing international peace, good will and cooperation.'"

Then I saw large letters inscribed on the banners of the young men of the world, and I heard a resounding chorus of voices, strong, beautiful and determined, "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more." Then I heard the angels singing once again: "ON EARTH PEACE AND GOOD WILL TOWARD MEN."

When I was a boy, it was considered not only safe but honorable to create an estate, so that almost all men of standing wished to add to their possessions, and felt a certain dignified honor in prospering, but now one must apologize for any success in business as if it were utter violation of the moral law, so that today it is worse to seem to prosper than to be an open criminal. The quotation is from a Greek citizen named Isocrates who lived in the fifth century B. C.

The Sunday School Lesson

For October 24—History in the Old Testament

I Kings 4:21; 6:38; 9:1-11; 13

The Old Testament historians had a philosophy of history, so we have often been told. They had a conviction about the causes of events, and this conviction needs to be seen if we are to understand their writings. Simply, the conviction was that as long as the Children of Israel were faithful to their covenant with Jehovah all was well with them; but that when they were faithless to that covenant and forsook him to worship false Gods, then Jehovah sent evil upon them as punishment for their sins.

Calamity was therefore interpreted as the direct consequence of national apostasy and wrong doing. From crop failure to military defeat, all events were seen through this interpretation of history. To the writers, the religious lesson was far more important than the event. It will help us to keep this in mind in reading the historical books.

From Tiphsah to Assah, from Dan to Beersheba! This marked the geographical limits of the kingdom at the time of its greatest extension and, as today, some men thought that importance and size were correlative. If it is big, it must be important, but the Old Testament historians did not accept this heresy. "Solomon did evil," and the mighty kingdom began to crumble. He allowed the worship of foreign gods, and bequeathed disaster to his descendants. This theme is repeated over and over again in the historical books.

Why do we read history? There have been differences of opinion as to its value. Napoleon called it "a fable, agreed upon." Henry Ford is reported to have called it bunk. Above all, why do we read Hebrew history, written from a point of view? Israel was never more than a third-rate power, and world historians are inclined to ignore its role in human development.

As a matter of fact, however, Israel influenced man's life on the earth far out of proportion to its seeming importance. It provided men with ideas and value-judgments which have been the most far-reaching in their influence. Our Western culture, so we have been lately reminded, is largely the outgrowth of these ideas. Societies and civilizations do not just arise. They grow because of the assumptions and convictions which underlie them, and the basic ideas which underlie Western society are the product of Hebrew and Christian thinking.

To know what these basic ideas are; to see how they arose; to follow them through specific situations and particular circumstances; to watch them in the lives of real persons; this is all very important. It is this which the Bible gives us in a way not done in any other literature.

It is utterly impossible to understand rightly the New Testament without some knowledge of the long travail of men's souls toward the light. This travail is described, illustrated, debated, tested, illuminated and criticised in the Old Testament. We shall do well to try hard to understand what these messages are, and how they were, as Paul said, tutors to bring men to Christ.

Questions:

1. How many illustrations can you think of which show the "philosophy of Hebrew history" suggested above?

2. Do you want to examine this manner of writing history?

3. Do modern historians have a "Philosophy"? What is it?

RUSSELL E. REES

For October 31—Wisdom Literature in the Bible

Proverbs 6:27, 28; 8:1-11; 10:1-9; 15:1;

Ecclesiastes 1-3; James 3:13-18

The first thing most of us need to do is to get a good Commentary or Bible dictionary and read what is said about the Wisdom Literature. It might be summarized something like this. There were three classes of teachers in Israel in the time before the Exile; the Priets, the Prophets and the Wise. The Priests taught the law and the traditions, the Prophets brought a message directly inspired by the Spirit of God, and were likely to say, "Thus saith the Lord." The Wise translated general principles into terms of everyday life.

The influence of the Wise grew rapidly after captivity, and was strongest when the direct inspiration of prophecy was no longer felt. One might say that wisdom was the fruit of the reflective spirit, prophecy the fruit of inspiration. Wisdom comes from experience and is the role of the aged; the result of meditation and reflection. Prophecy comes from intuitive insight, and from first-hand experience of God's spirit.

The Wise differ from the Priests because of the broader base from which they speak. Wisdom is drawn from all sources. That is, the period in which the Wise were most influential was following the Exile and after the coming of Greek influence into Hebrew thinking. The Mosaic law and the Hebrew traditions had been enriched by the Babylonian and Greek cultures, and perhaps after reflection had taken the place of inspiration.

This is not to judge between the various teachers of Israel. It is probably fortunate for us that there were all three kinds of teachers in religion. The Priest is primarily concerned with preserving the traditions and values of the past. The Prophet hears a clear, decisive word which he interprets as coming from the Eternal, a word which judges even the traditions of the past. The Wise are concerned to draw upon the whole of human experience, to select out of all sources, to find the best and wisest course of action.

The fact is that all three of these teachers are always at work in religion everywhere. At one time or place one is predominant; at another time or place one of the others is more evident. Even in the Old Testament they are not in isolated times, but they overlap and interact and influence one another. The soul-shattering insight of the Prophet becomes after a while, part of the tradition to be preserved, and also part of the reflective wisdom of the ages.

We should spend enough time with the Wisdom Literature to catch its spirit and discover its subject matter. One of the Commentaries says that the subject matter of the Wisdom Literature is the providence of life, the moral government of the world, the distribution of rewards and punishments, and the relation between man's character and his lot and condition in life. After reading extensively in Proverbs, make a list of the chief concerns found there.

Questions:

1. What can you discover about the moral standards of the Wisdom Literature?

2. Do the Prophet and the Priest need the reasoned judgment and experience of the Wise?

3. Are most of us able to see the place of each in our religious living?

RUSSELL E. REES

Life is made up of hundreds of microscopic decisions between right and wrong.

JOHN WILHELM ROWNTREE
English Friend (1868-1905)

Friendly Life — Far and Near

Friends School, Wilmington, Deleware, celebrates the two hundredth anniversary of its founding on October 22-24. Final program plans have been completed and now pupils and staff members are busy organizing the various committees and rehearsing for the musical and dramatic presentations. It is expected that everyone will have a part in this important event. Dr. Frank Aydelotte of the Institute for Advanced Study, Princeton, will be the guest speaker on Saturday morning using the celebration's theme, "Spiritual Values in Education," as the subject for his address. On First Day morning there will be a meeting for worship at the Fourth and West Streets meeting house, directly across from the original school building.

* * * *

For the eighth consecutive term, a new enrollment record was set at Wilmington College this Fall as five hundred and ninety-five full-time day students registered for classes. Late registrations are expected to push the total above the six hundred mark. In addition to the full-time students, Wilmington has forty-one enrolled for night classes on the campus and nearly four hundred students at the extension center at Wright-Patterson Field near Dayton.

* * * *

Under the will of Bertha Hill, former Carthage resident, who recently died in Pasadena, California, her estate, valued at about $60,000, will eventually come to Earlham College, Richmond, Indiana.

* * * *

Ralph Cook, young Friend of New England Yearly Meeting, has taken thoughtfully the consequences for non-registration under the Selective Service Act. He has been sentenced for two years. He has written a good statement of his position.

* * * *

Marie Ferguson, who has been serving University Friends Meeting at Wichita as Director of Religious Education, has now entered her new service to Evanston, Illinois, Friends Meeting, as secretary. She has been greatly appreciated by Wichita Friends.

* * * *

The Richmond office of the Service Committee relief work has been transferred from Quaker Hill to the house next east. The address will remain Quaker Hill as formerly. Place for the temporary storage of clothing is provided in the barn at the rear of the new location. Everyone is asked to visit the new quarters and to obtain whatever information desired about the program.

* * * *

Organized Sunday school classes are invited to participate in a project of furnishing devotional books for the teams in neighborhood centers in Europe. Ask for information about the project from the American Friends Service Committee.

* * * *

Would a Sunday School class in your Meeting like to help the Indian children at Wyandotte to have a good Christmas? If so, inquire from Ermin Perisho, Wyandotte, Oklahoma, how you can help.

* * * *

Oakwood Friends School opened with the largest attendance in its history, with one hundred and seventy-five students. Eric Johnson, principal of Germantown Friends School, spoke on the place of a private school in education to the Board of Trustees, Faculty and Student Council as the school opened.

* * * *

The Fellowship Council is happy to announce that on Sunday, September 19, a new Monthly Meeting was organized in Morgantown, West Virginia. Friends were present from Pittsburgh, Penn-Craft, and Fairmont, Pa. William Barns, 222 Highland Ave., Morgantown, West Virginia, is clerk. They meet in the home of Martin and June Cobin, 444 Linden St., Morgantown, West Virginia, on the first and third Sundays at 8 P. M., and will appreciate visitors.

* * * *

This story is from Germany. Can an American Friend match it? A German Friend walked twenty-five miles to Yearly Meeting, carrying a tent on his back. It sounds like the early days in America.

* * * *

The American Section of the Friends World Committee held an executive meeting at Pendle Hill, September 17-18. D. Elton Trueblood, just returned from London, reported that the Meeting for Sufferings is considering favorably the proposal to hold a Friends World Conference in 1952. The American Section expects to meet in Jamaica next April 16-18. The sense of solidarity and spiritual oneness which these gatherings foster is a real source of strength.

* * * *

Iowa Friends, under the planning of their "Men's Extension Movement," met recently on the new conference grounds at Pine Lake for a dedication of the new grounds. Perry Hayden, with Lewis Savage presiding, gave the message of dedication. Merrill Coffin gave the afternoon address.

* * * *

During summer school session of Pendle Hill, Ruth R. Nichols, member of Purchase, New York, Monthly Meeting, who has for some years been active in the field of peace education, wrote a term paper on "The Personal Spiritual Life and Sound Public Relations." This represents a concern she has for Friends' responsibilities in the light of present world conditions. A small number of mimeographed copies are available and may be had by writing to Ruth R. Nichols, 19 Tibbets Avenue, White Plains, New York.

Friendly Fellowship

Chicago Monthly Meeting has conducted a survey and has extended invitations to familiies in the area of their new building which is now under construction. The cornerstone will be laid in a few weeks.

* * * *

If your Meeting publishes a bulletin or newsletter which is sent to your membership, will you be sure that THE AMERICAN FRIEND is on your mailing list? Most news in such bulletins is of local interest only, but occasionally there is something that should be put in THE AMERICAN FRIEND.

* * * *

Wyandotte, Oklahoma, Friends will observe a homecoming occasion on November 7. They will be glad to have letters of greeting from interested Friends who cannot attend. This is a Meeting, largely, of American Indians. They have redecorated their meetinghouse at considerable cost and will have a clean, fresh building for homecoming day.

* * * *

The Young Friends Activities Committee of Muncie, Indiana, Meeting sponsored a play, an ice cream social, and two musical programs to assist in

sending one of the members, Eloise Blackwood, with the group of thirty-three young Friends who went to Europe for religious visitation under the American Youth Friends Fellowship. She brought back many constructive ideas. She was one of eighteen who went to Holland for the International Young Friends Conference and also visited Friends Center in Paris, London Yearly Meeting at Edinburgh, as well as several Meetings in England. This visitation was planned by George Gorman of Friends House for the group that bicycled from Meeting to Meeting, often a distance of twenty to fifty miles.

* * * *

The men of First Friends church of Marion, Indiana, held their annual meeting to launch the financial drive for the church on September 19. John Compton, Yearly Meeting superintendent, spoke on Stewardship. Music was furnished by a male quartet from Jonesboro, Indiana.

* * * *

Minneapolis Meeting has recently sold its building and after prayerful consideration purchased the Lake Harriet Lutheran Church in southwest Minneapolis, on the growing edge of the city. The present location had become an apartment district and, with its changing population, was no longer a source of growth, and the building needed extensive repairs. The building secured is in excellent repair, with a new roof, good heating plant, and recently redecorated interior. It is accessible to transportation lines and will provide the needed room and equipment for carrying out an enlarged program of Christian outreach and service. Friends can look forward to growth not alone in numbers but also in spirit.

In the Larger Circle

The Fellowship of Reconciliation is sending out its "Peace Roll Call" for Armistice Day, November 11. It depicts Hermann Hoffman serving in the Soviet sphere of Poland as a "cell" of good will—one of the many services of the F. O. R. Contributions can be sent to the Fellowship of Reconciliation, 2929 Broadway, New York 25, New York.

* * * *

Archbishop Robert E. Lucey of San Antonio told the twenty-fourth national convention of the National Council of Catholic Women here that "the pastor who ponders man's blessed immortality and forgets his stomach is doomed to failure." Some Catholics find it easier to accept the doctrines of the Blessed Trinity and the Immaculate Conception than the doctrine of a living wage. If Christianity is to have any meaning for a tired and wretched world, Christians must justify their faith.

* * * *

Here was a profitable strike, except for the unemployed who were involved. A strike of employees in three major breweries in Sydney, Australia, lowered the number of accidents and crime in a marked degree, according to Sydney newspapers and police reports.

* * * *

A helping hand was given one Ohio college by another when five co-eds from Oberlin College spent three days at Wilmington College assisting in the construction of the new eighty-five man dormitory which Wilmington students are building themselves. The Oberlin girls were mixing mortar and concrete, laying blocks and working at many of the other building tasks before resuming their studies at Oberlin.

* * * *

Mrs. D. Leigh Colvin of Evanston, Illinois, and New York City, was re-elected for the fifth consecutive year as president of the National Woman's Christian Temperance Union at the organization's 74th annual convention in Portland, Oregon.

MORE THAN LAW

Recent studies by authorities on the problem of alcoholism indicate that approximately two and one-half million, or two-thirds of the three and three-quarters millions of alcoholics in the United States, began their drinking habits during their high school years. Approximately one-third of the alcoholics in the United States were showing definite signs of alcoholism by the time they reached college age.

In every state of the United States there are laws prohibiting the sale of alcoholic beverages to persons under twenty-one years of age. Yet, in spite of those legislative protections for our youth, two-thirds of the alcoholics in the country began the habit which has led to their ruin in their high school period which is certainly under the age of twenty-one years.

It is of little use to castigate and abuse the liquor traffic for lawlessness and greed in this matter. We have known for generations that this is the nature and character of that traffic. The thing that we must learn from these facts is that we need *more than law* to combat the problem of alcoholism in America. *Law is not enough!* There must be an attitude of mind created and built up that will produce immunity from the cleverly devised and efficiently executed advertising and propaganda of the liquor traffic. An attribute of character must be added to our national life that is founded on the proposition that a person *can* be successful in business, society, and good fellowship without alcoholic beverages.

We suggest: *First:* An up-to-date and effective program of education on the scientific level, preferably within the public school and under the supervision of the school personnel. Material should be integrated in courses on social science, physiology, hygiene, physical education, etc.

Second: A real, all-out campaign by the church and other religious groups to build up within our youth a type of character that is not the leaning kind; that does not have to depend upon a "crutch" for a sense of completeness and achievement.

Third: Preparation of a worth while and acceptable program of leisure-time recreation for young people.

Fourth: A development of a sense of Christian citizenship that will see to it that what little protective legislation we have is rigidly enforced without favor to anyone. This matter of public officials winking at law violations and permitting law violators to stay in business is a disgrace to the community and the nation. When liquor dealers discover that law violators will be put out of business they will show a tendency to toe the mark.

H. Millard Jones
Secretary to Board on Public Morals

BIRTHS

Christiansen — To William Frederick and Barbara Hadley Christiansen of Chicago, Illinois, a son, John Hadley, on May 15.

Cook—To T. Carol and Ruth Henning Cook of New Providence, Iowa, a daughter, Susan Ellen, on July 22.

Laughlin — To Donald and Lois Wood Laughlin on August 16, a son, David Bruce, at West Branch, Iowa.

Hadley — To O. Edwin and Hazel Hadley of New Providence, Iowa, a daughter, Shelia Jane, on September 9.

MARRIAGES

Cosand-Pitzer—Shonnett Pitzer to Charles Cosand on August 13, in First Friends church of Indianapolis, with Herbert Huffman officiating.

Kirkhoff - Eberhart — Jo Ann Eberhart to James B. Kirkhoff, member of First Friends church of Indianapolis and son of Louis and Ruth C. Kirkhoff, on September 4, with John B. Ferguson in charge of services.

Hatcher-Hudson—Edith Hudson to Roy Hatcher on September 5, in First

Friends church, Indianapolis, with Herbert Huffman officiating.

WINGARD-PALMER—Marilyn M. Palmer, daughter of Dwight and Ada Palmer, to Clark C. Wingard, on September 29, in the Minneapolis, Minnesota, meetinghouse, with Richard P. Newby, officiating.

BROWN-ALZETINE — Bonnie Jean Alzetine, daughter of Mrs. James McKensie of New Providence, Iowa, to Paul W. Brown of Xenia, Ohio, in New Providence meetinghouse, August 24, after the manner of Friends; Lyle Tatum, Clerk and Paul Hadley, minister.

GUTHRIE - LAUGHLIN — Margaret Laughlin, daughter of Melvin and Edna Hunt Laughlin of New Providence, Iowa, to George Guthrie, son of Mr. and Mrs. J. P. Guthrie, Greenhills, Ohio, September 15, in the New Providence Friends church, with William Hawley, dean of students in Divinity School of Chicago, officiating.

MILLS-LEWIS — Mary Catherine, daughter of John D. and Ardella Votaw Mills of Wichita, Kansas, to Wayne S. Lewis, son of Walter Lewis of Gate, Oklahoma, at University Friends church, Wichita, August 24, with the bride's father officiating.

DEATHS

KERSHNER — Joseph Hayden Kershner, aged fifty-nine years, on September 23, at Los Angeles where he had resided for twenty years. The son of Isaiah and Cora Kershner, he was a native of Kansas and lifelong and concerned Friend. He graduated from Friends University and was united in marriage with Mary Franklin of Wilmington, Ohio. Besides his wife, he leaves two daughters, Dorothy K. Garner of Richmond, Indiana, and Gloria Kershner at Whittier College; his mother, Cora L. Kershner; a sister, Helen; and a brother, Howard E. Kershner.

HILL—Bertha Hill, aged seventy-five years, at her home in Pasadena, California, on August 29. She was a lifelong member of Friends, and a graduate of Earlham College. A brother, Walter Hill of Knightstown, Indiana, survives. Services were conducted by DeWitt Foster in Carthage, Indiana, where she had formerly lived.

PITTS—Erdie Pitts on July 3. She was a lifelong member of Little Blue Meeting in Walnut Ridge Quarter, and active as long as health permitted. Surviving is the husband, Russell Pitts. Rev. Schoolfield, assisted by the pastor, conducted the services in the meetinghouse. Burial was made in the cemetery across from the Meeting grounds.

NIBLETT—Anna Josephine Niblett on July 3, in Denver, Colorado, aged eighty-five years. She was born in Sweden, coming to New Haven, Connecticut where she was united in marriage with Austin W. Niblett. They moved shortly to Denver where she has been valued member of Denver Friends Meeting for forty-one years, and will be long remembered for faithful service. Besides her husband, she is survived by three daughters, Mabel F. Young of Kokomo, Indiana, Dorothy Jaenson of Denver, Colorado, and Olive Smith of Los Angeles, California.

KEYS—Sarah Annice Keys on September 24 at the home of her son, Walter Keys, near Mooresville, Indiana, in her eighty-eighth year. She was a birthright member of Friends and an active worker for forty-five years, and had served as an Elder. Surviving are two sons, Ernest and Walton Keys; three grandchildren; two sisters, Mary Keys of Owosso, Michigan, and Minnie Allen of Noblesville, Indiana. Services were held in the Mooresville Friends Meeting, with J. Griffin and Keith Parr in charge, with burial being made in Chester cemetery.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Dr. B. F. Andrews, 727 Reba Place, Evanston, Illinois. Phone Univ. 4760.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Sec'y., FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr. Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 N. Alabama Street, Indianapolis, Indiana. Unified Service and Junior Church 10:30 - 11:30; Herbert Huffman, Minister; Robert Gemmer, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, minister. RIchmond 78406.

Friends House Meeting, unprogrammed, all-Friends. Meeting for worship 11 a.m., 1137 West 37th Place. AXminster 8567.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets. Meeting for Worship 10:30. Mid-week meeting Wednesday 7:45. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 2nd through September, each Sunday at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church School, 9:45 a.m. Meetings for Worship, 11:00 a.m. and 7:30 p.m. Christian Endeavor, 6:30 p.m. Elmer H. Brown, Minister.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

ST. LOUIS, MISSOURI

Meeting for Worship; Sunday 11 a.m., 1528 Locust Street. For information call Flanders 3116.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.,Y.F.S.C.E. 6:30 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

CONTRIBUTORS

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ENCYCLOPEDIA OF AMERICAN QUAKER GENEALOGY

Five volumes of William Wade Hinshaw's *Encyclopedia of American Quaker Genealogy* are available at the Friends Book and Supply House, although the supply of some of the volumes is limited.

Volume I contain records of Monthly Meetings in North Carolina; Volume II records of Monthly Meetings in Philadelphia, eastern Pennsylvania and two Monthly Meetings in New Jersey; Volume III records of Monthly Meetings in New York City and on Long Island; and Volumes IV and V records of Monthly Meetings in Ohio, western Pennsylvania, and one Monthly Meeting in Michigan.

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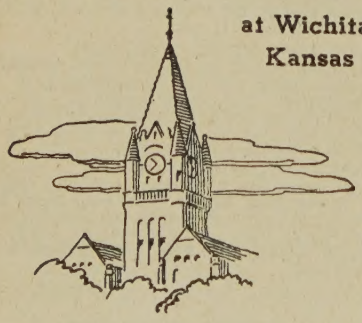

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a. "That this institution, being intended for the benefit of the children of Friends generally, shall continue under the care and superintendence of a Standing Committee of the Yearly Meeting, ... "
b. "That meetings for worship be held at the institution on First and Fifth days of the week."
c. "That boarding and lodging shall be plain and frugal . . . . "
d. "That no Tutors, Assistants or Domestics be retained whose deportment is not sober and exemplary."

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JAMES F. WALKER, *Principal*, Westtown, Pennsylvania

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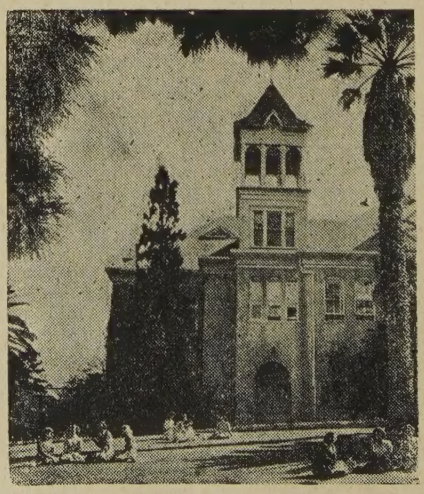

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